1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Morwa

101 Where the plural prefix *Ma* is used, it is applied to people of alien origin and inferior birth. The Morwa do not themselves use these typically Bantu prefixes, but many Nigerian tribes in speaking of themselves use the Bantu plural prefix *Ba*. The Kaje, for example, who are neighbours of the Morwa, call themselves [197] the Ba-ju, the Ikulu the Bakulu, and so on. The Morwa speak the same language as the Katab.

648 The Morwa are an independent tribe, though they were apparently subject in ancient days to the Habe kings of Zaria and certainly during the last century to the Beri-Beri and Fulani [174] dynasties of Zaria. The tribe seems at one time to have been located slightly further to the north (at Yelwa) and to have been driven south by Zaria slave-raiders. The plain they now occupy [134] is very fertile, and is flanked by the Kagoro hills which offered a safe retreat in time of war.

173 The ruling family resides at Manchok, and the present chief 612 states that his family came originally from Kabanchan, a Kagoro town in the Madaiki's district of Jemaa. The earliest settlers were the kindred known as the Ye-Lutsi who migrated to Manchok from Tankurang (Yelwa) across the Zaria-Plateau provincial boundary sometime last century. In this kindred is vested the priestly functions, and we have thus at Manchok the bisection so commonly found, into (*a*) the earliest settlers and custodians of the religious rites, (*b*) the ruling family, a later arrival.

361 The district consists of a number of village-areas of which 103 the principal are Manchok (with Kisagwai), Beniki, Bandong, Chori, Agbwat (Babban Gidda), Matok, Gora, Bungen, Zankan, Mahuta, and Chonbano. All these are inhabited almost entirely 582 by Asolio. Included in the district also are a number of villages inhabited by members of the neighbouring Ataka tribe. There is also a village called Nandiyam which consists of both Asolio and of Katab. There is free intermarriage between the Asolio and the sections which belong to other tribes, the marriages taking the form either of marriages with girls or of elopement with married women. In the latter case there is the usual rule that wife-stealing is not permissible among those living in close proximity, whether they belong to the same tribe or not.

612 The social organization is, as among the Kagoro and Katab, 614 of a dual character, i.e. there is the kinship grouping and there 582